

10.

# PRELIMINARY STATEMENT

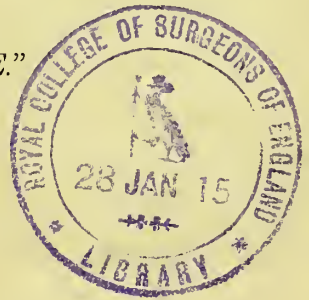
BY

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AUTHOR OF

*"THE STRATEGY OF NATURE."*



A SYNTHESIS OF MODERN SCIENCE.



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# LECTURES.

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## LECTURE I.

*(Friday, July 21st, 1905.)*

Explanation of the Charts and Bureaus, shewing the Synthesis  
and Analysis at work.

## LECTURE II.

*(Monday, July 24th, 1905.)*

Practical Application of these to the needs of Modern Society.

## LECTURE III.

*(Wednesday, July 26th, 1905.)*

Conclusion and Practical Proposals.

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Lectures will commence at 8.30 p.m., and will be delivered at.

WESTMINSTER PALACE HOTEL, VICTORIA STREET, S.W.

*Full details on the Cards of Invitations.*

## CHARTS.

The object of these charts is :—

1.—To visualize and differentiate the action of the *root ideas*, contained in the Synthesis and Analysis.

Some of these will be exhibited by a magic lantern in order to bring out the detail, and some, illustrating the same idea in a different manner, will be found on the seats.

The various statements of the work, its aims, and the proposals which flow from it, will be at the door.



## I.

## PRELIMINARY STATEMENT.

THIS preliminary statement of my own position, aims and immediate practical propositions is necessary as an enclosing paper to the more specialized statements of others.

These latter, written at my request and by the kindness and courtesy of the respective writers, serve as an indication of the value, in their opinion, of my work as far as it has been carried, of the practical propositions that flow from it, and of their willingness to continue that work under my direction.

I wish to shew that I have a clear conception of the work to be done, a nucleus of work already accomplished, men willing to work with me, and only require the means to set these various forces in action.

The writers of the accompanying papers, however willing to continue a work in which they are keenly interested, are unable to give up their present positions unless I can guarantee them a fairly *permanent* position. They have been in active co-operation with me in bringing this work to its present stage. Without that assistance I should have been quite unable to correct my work from time to time and so avoid those initial errors which, however small at first, become fatal in the long run.

My bureaus and ideas have, that is, been subject from the first, *to a continuous criticism by a small group of trained men.*

It is in my opinion only by this *group* form of life that work on these large and comprehensive problems can be effectively carried on. The limitations of the individual working alone are too great for his work to be of any but a cursory and suggestive value. Of *isolated suggestions* to-day on all social problems we have enough and to spare.

An organisation of *ideas that co-operate together*, mutually checking and disciplining each other, is the only way to correct the vagaries and weaknesses of isolated and often purely personal *suggestions.*

But such an organisation can only be handled by a number of men living and working together, *by a common method to a common end.*

It is this group form of life that, through history and at the present moment, has alone given or is now giving valuable results in the world of action, thought, art, commerce, etc.

Man is, in fact, *incapable of efficiently controlling* the large masses of men and materials civilization brings together. Individual battleships are better governed as a rule than fleets, regiments than armies, private business than public, clubs than corporations.

It is, again, the philosophic schools, art schools, and small cities of the world that have left us the most valuable records of man's powers.

The great empires and vast bureaucracies of the world have been *moderately* efficient so long as they were under the directing control of some one master mind in statesmanship or organisation. But their efficiency has only lasted *as long as such a man could be found*, and such men are rare and not to be counted on.

The germ of a decent order in our economic world to-day is to be seen in those *model private establishments* where masters and men work together in harmony under fair conditions of life for all. These small areas correspond to the monasteries and nunneries and well-governed small feudal spheres that produced physical and spiritual order in Europe out of the chaos left by the inroad of the barbarians into the Roman Empire.

Without labouring a point that is familiar to all who think, I will only say that without a small group to work with and under me my work cannot be continued.

While the germs of a new order are visible in every direction, one important element has hitherto been left out of our social programme. There have been attempts to meet this point, to supply this want, but they cannot be said to have been successful. This need is the presentation of an intellectual statement of the



entire proposition before us. This intellectual order must in fact *precede* the practical order and accompany the appearance of the *first germs* of that practical order.

We have had the partial and one-sided statements of literature, art and science, and with these we must include the work of the more advanced groups of economic life we have mentioned.

To round these together into a clear philosophic picture presenting a view of the *whole* has not yet however been attempted.

*Before* it can be presented there must be a clear order indicated in our intellectual world *as a whole*, apart from the *immediate purposes* of the practical world, though illustrated by the *actions* of that world.

It is such an attempt I am making.

For this purpose I have taken what we may consider the *pivot ideas* of the modern world, and so organised them in bureaus that they form a *co-operative system of thought*. Each of these ideas is at present held in a more or less *vague* state of mind, and as a rule in *isolation*, and *incoherently* connected throughout the modern world by individuals.



It is only, in my opinion, *from such a nucleus of organised ideas* that we shall be able to detect the main outlines of the path before us, the right institutions to carry on our work, and the means whereby the vast results of civilization, as a whole, can be brought to the doors of the *individual* in an efficient and ordered manner.

But such a nucleus of thought, the invention of what we may call a *thinking machine*, is bound to penetrate into the remotest questions of the day.

Work, practical and intellectual, flows from it, if it is truly creative, as water flows from a spring head.

It is impossible, however, for the initial nucleus to be carried beyond the *mere starting point* by one man alone.

I have therefore prepared this statement of my own, and requested the liberty of publishing those of others who propose to handle their problems by my methods, and intend giving on the 21st, 24th, and 26th of July a series of lectures to explain what I require to carry on the work.



## II.

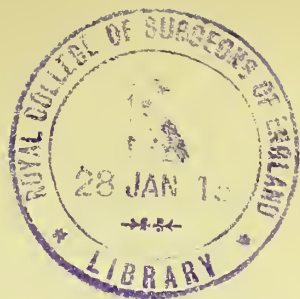
## TWO CLASSES OF MEN.

THERE are in the main *two classes* of men whom I wish to interest in this work. The first are the more purely *intellectual* men whose training and occupation make them efficient critics of the *intellectual* order I present; and the second are those more purely *practical* men who, engaged in the incessant detail of the world's work, tend on the whole to follow the lines indicated by the intellectual men, as far as they are found to be practical.

The former class are interested in such questions as a Synthesis and Analysis of the problems of Society. The latter are interested in the *bureaus* in which this Synthesis and Analysis are *at work*. The former demand that, on the whole, I shall be in *substantial agreement* with the net results of the special sciences; that my work is the natural outcome of previous workers in the same field, and that I shall assist them in the clearing up of their own individual, intellectual problems. The latter demand that they shall be able to take the general working principles of my bureaus and use them to organize, grade, standardize, and eliminate, where elimination is desirable, the varied materials, statistics, methods, etc., they have to handle.

The former, that is, demand *intellectual* order, the latter, *bureaus*, adapted to their particular problems, or *practical* order.

Since the intellectual order on the whole *precedes* the practical order in the actual world, I will take this order in these statements.



## III.

## HISTORIC NEED OF SYNTHESIS.

INTO a history of the earlier attempts to provide a synthesis for the modern world I need not here enter. They are familiar to all, and there are accounts in our Encyclopædias.

The history of the 19th Century, in the intellectual or purely scientific world, is a history of the accumulation of *materials* for the making of such a Synthesis.

It is obviously impossible that a "Synthesis," or *gathering together*, can take place *before* that which is to be gathered together is accumulated.

When this accumulation has taken place it is found that the actual definite *results*, apart from *processes*, can be placed on, say, a half-sheet of note-paper.

The continuous correction of these results in detail is one thing, and it is this which properly concerns the specialist, but the *net practical result*, such as the practical world requires, is quite another thing.

For instance, the Idea of the Survival of the Fittest has now taken root in the spiritual world of to-day. Questions of how the fittest come to survive, how this law is in operation to-day, who are the fittest to survive, what standards we should set, are questions that still concern the scientific world, but the main, the root idea, that the "fittest survive" is a cardinal principle of our cosmogony, and as such is beginning to have its effects in legislation and policy, on international order as on individual life.

The scientific world is a laboratory of law and fact, particularly of those laws and facts that lie *below* or *above* the level of our senses and faculties and require instruments that extend the power of sense and faculty to detect.

It is, that is, the corrector of the evidence of our *unassisted* faculties and senses.

These are by themselves only capable of perceiving what we may call the *outcrop of the law*, through phenomena open to them.

Previous religious and philosophic systems that have organised and held sway in the actual world have *all* been based on man's perception of this *outcropping law*.

The process is precisely similar to that of the men who first worked in the metals or with coal.

The initial power over nature started by a study of these outcrops eventuates in penetrating *below the outcrop itself*, and finding the *continuous seam* beneath. A law is nothing but a continuous seam or appearance obtaining under certain conditions that *tend* to produce certain results.

The constant study of the reliability and exactness of these laws has resulted in a bias of mind that tends to assert their *absolute*, instead of *relative*, security and reliability. There is and can be, however, in a fluid spiritual universe, *no* absolute law, knowledge or fact. All is relative and conditioned. That these laws are sufficiently exact to be handled experimentally by practical men, scientists or others, is all that we can hope for.

Every virtue carries its own defects, and if it has been the virtue of the scientific specialists to ascertain and verify as exactly as possible what we call the laws of the cosmos, this has been accompanied by a defect in making the contemporary mind influenced by them too rigid, doctrinaire and determinate.

That there is a reaction in the public mind against this is plainly visible.

The spiritual and dynamic factor in human nature has expressed itself, however, in spite of the efforts of the scientific world to pin it down to facts and rigid law. It is in the *literature* and *art* of the modern world that this correcting influence has been at work.



On the whole, we may say that, *his contemporary position being taken into account*, the abler the special scientist or the man of art or literature the more he was anxious to *reconcile* the diverse claims of the two modes of statement and approach.

Such a fusion was, however, impossible until the various departments of activity, whether in the scientific, practical, economic, or spiritual worlds, had done all or nearly all they were capable of in isolation.

As the 18th century was, on the whole, a century of destructive criticism, when the intellectual foundation of an old world were destroyed, and as the 19th century was an age of the accumulation of materials out of which to construct a new cosmogony, society and individual life, so there is a feeling in the air to-day that the 20th century is destined to commence building, *with the materials so accumulated*, the structures needed.

The 20th century is, we begin to believe, destined to be a *creative* age as opposed to the more purely *scientific* age that we have just passed through. Those that make it their business to be acquainted in a general way with everything that is going on in the modern world, whether in the sphere of art, literature, science, politics or business, are aware of the numerous signs in every direction that justify this hope and promise of the 20th century.

But if this is so, the *scientific* world must take cognizance of the fact, at least to the same degree as the *purely practical* world is being compelled to take cognizance of it.

This means, not that the scientific world must lay aside its processes, peculiar methods and terminology, etc., but that it must be prepared to see the *net results* of these *processes* carried over into the world of literature and art, and so made open and accessible to the lay mind.

On the whole, it must be said that the scientific world has not a knowledge of the spiritual and dynamic value of *words*, as used in literature. Words are used by it in too mechanical a manner.

The language sense is as definite and peculiar to certain types of men as the colour sense is to artists, and the inartistic use of colour and word is a *defect* and not a virtue.

The changes that take place in language, as new words become incorporated in the common speech of men, have to survive the usual tests of simplicity, adequateness, brevity, and spiritual relationship to the *common stock* they are proposing to join.

Ideas that become immediately effective are usually those that are most happily expressed in symbol of form and sound, or word.

To carry over the *net results* of the specialist into the practical world, it is necessary therefore to use words that are more or less familiar to all classes of educated men and women. It is for this reason that I have preferred, wherever possible, to substitute what I call the language of *literature* for that of *science*. This, however, is only a change of *terminology* and not of *substance*.

Not to be led astray by differences of terminology is one of the most difficult arts of all men.

In putting forward my Synthesis, I, therefore, *earnestly ask the scientifically trained mind* to separate, as far as possible, the question of *terminology* from that of *substance*.

If for the moment they will take my terminology and *think with it*, instead of their own, necessary as that is in their special pursuits, and seriously consider the *substance* of the matter, they will perhaps find that there is less difference than, at the first glance, they might suppose.

I need not, I am sure, allude at this moment to the rather confused terminology to be found in the Encyclopædias, except to remark that there is obviously a difficulty in defining exactly what, for instance, is anthropology, what biology, physiology or psychology.

The contents of these words are continually enlarging or narrowing.

*So long as this is so*, it is obviously impossible to get the *practical man to act*, on the main facts contained in them. There is to-day a gulf between those who *know* and those who *act*, and it is to bridge this gulf, if possible, that I use the words I do.

It must be remembered that if there is any social justification for the *scientific* world, it must be capable of handing over, from time to time, as the monied man hands over his surplus wealth, the definite concrete ideas and laws it has found sufficiently reliable to *believe in itself*.

A special body of men, devoted to scientific research, is in the position of a social Trust, and unless it accounts from time to time to the general body of humanity for its privileges and expenditures, it will slowly, but surely, be replaced by men who approach the problem of life from a *different* standpoint.

Broadly speaking we may say, as practical men, not afraid to test our knowledge by experiment and practice, that we know, *pro tem.*, *enough to start on*.

We are overburdened with details of knowledge, *unassorted*, *unassimilated*, *ungraded*, and providing therefore no key to the *standards* on which our social and private action should be based.

This is beginning to react on the world of knowledge itself.

There is a growing impatience with these *ever new cartloads of bricks*, an increasing demand for a view of the building which it is proposed to make out of those we have.

The general feeling of the leaders of the scientific world is that a Synthesis is needed, that shall bind together in one harmonious whole the various special sciences, that in doing so the field of terminology shall be put in some temporary order; more is not possible, since nothing remains permanent in life, and that such an organisation shall map out the fields of unexplored sciences in an almost automatic or mathematical manner.

There is a feeling that if this is not done, the scientific world on the one hand will soon reach the limits of its great discoveries, and on the other hand the world of *knowledge* will not operate with full power on the world of *action*.

In putting forward a claim to have provided such a method of organising the sciences I do not mean to say that it is the only way. I think an ingenious mind, starting from the point of view I do in attacking the problem, could find many, *all of which might be more or less practical*. Nature contains more combinations than man is ever likely to discover, and we ever skirt, however deep we go, the merest fringe of her activities.

I believe that in attacking the sociological problem through a Theoretic Unit, a Unit the special sciences will slowly learn to

measure and standardize, as they bring their weapons to bear on the Theoretic Individual that constitutes this Unit, I have used the only method whereby Sociology can be organised and placed definitely in the field of organised sciences.

Before we can have great architects in the social or building world we must have a knowledge of the engineering principles or laws beneath.

This constitutes the scientific statement of the subject.

The creative stage beyond this belongs to the artist, as statesman. The latter cannot work efficiently without a knowledge of these principles, these mechanics of the problem, this mathematical approach to the problem, but the *actual problem itself* is worked out in the heat and inspiration of practical life when this knowledge has passed down into the region of subconscious training and discipline.

It is not the *knowledge men*, that is, who will carry out the application of what we know to life, but the men trained in the principles the knowledge men make clear.

Everything in Nature proceeds from necessity, and not till reforms are *necessary* to a majority of men will they be carried out. That they *are* necessary we all, without distinction of occupation or class, begin to see.

But they can only be carried out, if we are to act in the modern spirit, due to the scientists themselves, as much as to any, if we have a sufficiently clear practical view of the problem *as a whole*, the *order* in which the parts are to be attacked, etc.

We have, in short, to rediscover the old arts of statesmanship, but to do so in a *more exact and detailed form*, and in doing so to bring statesmanship into line with other branches of our modern knowledge.

It is the first lines of such an art that I am endeavouring to give by presenting my Synthesis and Analysis.



## IV.

## POSITION OF A SYNTHESIS.

WHAT the bow is to the arrow the Synthesis is to the special science. The former gives driving power, the latter splits, divides and penetrates into the hidden core of the target aimed at. The one without the other, the bow without the arrow, the arrow without the bow, is of but mediocre use.

But bow and arrow are still of no use without the bowman.

Yet they must *precede* the bowman, who is no use without the two.

The bowman, in this case is the *actual reformer or statesman*, according to the degree of his power and ability.

This bowman has little interest in the rival schools of arrow-makers or bow-makers. It is a wordy warfare to which he has neither time, inclination nor training to attend. The test *he* considers is his *own power* to use the bow and arrow efficiently.

This is the core of the whole position. He asserts that he does not want a *theoretically perfect* bow or a *theoretically perfect* arrow. He is content if bow and arrow are *sufficiently* good for him to shoot straight with.

In fact, a bow so automatically correct that it made a bull's-eye every time, independent of whether he or his neighbour used it, would by no means meet with his approval.

It would make everything automatic, perfect and tiresome, and leave no room for his own skill.

When, as at present, he has *no bow*, but arrows are poured at his feet in endless number, the designer and maker of each explaining, with many testimonials from his fellows, that this particular arrow, this science, this law, this fact, is "the soft spot of the universe," round which all revolves, he may fairly be excused the retort that "*It revolves*, but does not *progress*."

Under the circumstances he will be heartily glad, for a time, to see no more of the arrow-makers, and only too glad to have a bow of some kind placed in his hands. It is such a bow I present to the practical men. It is not the verdict of the arrow-makers or the bow-makers I am so interested in hearing, as that of the practical archer who requires a bow of some kind, to drive these arrows home to the mark, the production in this case of some practical order in the complex and confused issues of the day.

## V.

DEMANDS THAT MAY BE MADE OF A PRACTICAL  
WORKING SYNTHESIS.

1.—It must be based on the root or pivot ideas of the modern, as opposed to the ancient world; that is, on what we may call, the New Knowledge, acquired in the 19th century.

2.—It must not make any claim to be a final Synthesis, but it may claim, and should claim, to be a working temporary Synthesis sufficient for our own times.

3.—It must contain an Analysis as simple as itself.

4.—It must be a genuine work of Art, that is, Creative, Vital, and Inspiring, and rousing these tendencies in those who use it.

5.—It must be capable of transformation into or expression in, a practical medium, so as to handle the raw material of the world.

It must contain *no opinions of its own*, while it tends to discipline the private and individual opinions of those who use it.

6.—It must serve to elucidate the past forms of civilization out of which the present arose, to evolve order out of the modern world, and to indicate the broad lines of the order we are slowly evolving.

7.—It must present a *purely objective view* of man, as a whole, while allowing for the *subjective* expression of any individual using it.

8.—It must show the thread of common meaning and action that lies in the activities of the Cosmos as far as we know them, Society and the Individual. It must restore, that is, a Unity we have lost.

9.—It must contain within itself, through the use of its Analysis, the germs of a *larger* Synthesis which shall eventually replace its own.

10.—It must be capable of application to any private business, public business, or individual problem.

It must have, that is, a core of Uniformity of method and an infinite Variety of application of that Uniformity.

11.—It must be capable of creating useful results in exact proportion to the ability of the man using it, and yet it must also be capable of being used by a clerk trained to use it in a purely mechanical manner.

12.—It must in itself be *indifferent to parties* and strifes of all kinds, merely containing a method of recording and grading their actions and experiments.

13.—It must tend to steady the judgment, give the lines of least resistance of movement in the nation, and enable us to ascertain what is Fit, and what is Unfit, in our actions and ideas.

14.—It must be richer in its indirect, though logically deduced, results, than in its direct.

15.—It must lead people to look at the national or international problem as a whole, tend to eliminate extremes of action or thought, reconcile the differences between men of opposite schools of thought or interest as far as possible, and generally act as a *reconciliator* of men, than a divider and separator.

It must, that is, collect together the vital issues and currents of the time and facilitate their united movement forward to the finding of the ordered civilization we all desire.

16.—It must be capable of a theoretic extension and analysis far beyond any practical demands that may be made on it.

17.—It must be contractible or expandable at will.

18.—It must be usable for fine (scientific) or rough (practical) analysis.



## VI.

SYNTHESIS AND ANALYSIS, OR IDEAS ORGANISED  
IN BUREAUS FOR MUTUAL CO-OPERATION.

EVOLUTION.

DEGREE.

A THEORETIC UNIT.

INSTITUTIONS.

COLOUR

Extension of these ideas :

EVOLUTION becomes HEREDITY, ENVIRONMENT, EXFOLIATION.

DEGREE is measured by the decimal system, and the *extremes* of these degrees, as measured by *sense, faculty and instrument*, *extremes* between which man balances, as he ascends the Biologic scale, and maintains his footing in the unsteady equilibrium of life, are termed the *practical duality of life*.

Some of the exchangeable TERMINOLOGIES of this DUALITY are :—

INEQUALITY and EQUALITY.

ARISTOCRACY and DEMOCRACY.

VARIETY and UNIFORMITY.

FREEWILL and DESTINY.

COMPETITION and COMBINATION.

GOOD and EVIL, etc.



A THEORETIC UNIT.—By this is meant a Theoretic INDIVIDUAL, an individual measured by sense, faculty and instrument, scaled in degree of power, function and faculty by the Decimal system, by which each Individual can again be measured by comparison.

INSTITUTIONS.—By this is meant all those forms of Competitive or Co-operative life whereby the individual has secured for himself those necessities of his nature which his own unaided efforts could not secure for himself.

COLOUR.—Colour is used as the easiest mode of a common international language. The colour sense has always previously been used in history to visualize the Ideas, etc., of men, and also to present a graphic method of differentiating between them.

## VII.

## EXPANSION OF THESE IDEAS.



## EVOLUTION.

THE general idea of evolution is, of course, familiar to, and within varying *degrees*, accepted by all. It has entered into the body of our modern thought in such a way as to have affected our *practical outlook* on life. No very great ingenuity is required to find it prevailing in an *unscientific* form in all previous cosmical philosophies and religions. In its modern form it, however, carries a more or less definite conception of the superseding of one species by another, of the survival of the fittest among men, plants, stars, animals, etc.

Heredity and environment are, in fact, becoming familiar explanations of the career of any individual.

In environment is included, of course, all those educational and other *influences*, that affect the *development* of our inherited functions, faculties, organs, etc.

By Exfoliation is meant those *new growths* visible in the individual as the environment develops and modifies the *inherited* functions, etc.

The fine arguments of specialists as to what is due to Heredity and what to Environment are not here entered into.

Man is a creature who lives in the Past, Present and Future, and as this is a necessary practical division of time, so I assume the general principle of Evolution to require, for both philosophic and practical purposes, a similar division.

EXFOLIATION.—Professor Weissmann was the first to use the word, but without defining its meaning. I use it simply to get a necessary division in my bureaux, to record any Individual or social characteristics that arise from placing an inherited faculty in a particular environment.

In dealing with simple statistics these words become: "The coming or present year"; the past 10, 20 or any other number of years suitable to the subject; and previous decades.

The decimal system is the uniform standard of measurement here, as elsewhere. In dealing with astronomical periods, larger periods of time would, of course, be used. All this, however, is only a part of the *mechanical adjustment* of any particular bureau to the subject being analysed by it.

This idea of three aspects of growth is perfectly familiar to us under the old form of the Egyptian, etc., Trinities.

Heredity is, on the whole, masculine, penetrating, forceful, direct, representing Power.

Environment is, on the whole, feminine, clinging, receptive, persuasive, indirect, in its influence, on this penetrating force.

Exfoliation is the result of the fusion of these two sides of nature, in one harmonious whole.

All our modern conceptions and ideas, that are in the first rank of spiritual authority and power, are, in fact, plainly visible in the older religions and philosophies of tribes and civilizations. It is the *form alone* which alters.

The instruments whereby man has increased the range of his insight into, and power over, nature, have only corrected and *made more exact*, these old spiritual and æsthetic perceptions of men.

#### DEGREE.

As all arguments between reasonable men end in, "after all, it is only a question of *degree*," so all life, all our ideals, practice, differences, order or disorder, titles, rank, authority, consideration, value, esteem, affection, etc., are a matter of *degree*.

While the scientist employs the principle of degree *in every measurement he makes*, it is the philosophic and artistic minds that have perceived the *spiritual* importance of the principle.

It is from them, therefore, that we have to quote to show how common is this estimate of the principle.

Feudalism as an ordered community being based on the social and individual recognition of *Degree* as a vital principle of the State and Nature, it is natural that Shakespeare should have constantly appealed to this principle both casually and deliberately.

The most comprehensive statement of it by him is to be found in *Troilus and Cressida*, when chaos having invaded the Grecian camp, because the leaders have temporarily relaxed the discipline of the camp in a long and weary siege, the operations of the Greeks end in repeated disaster. A council being called to consider the situation, Agamemnon and Nestor rise in turn and deliver their views. Ulysses, who then rises, after complimenting the previous two, to conceal the fact that he is going to show them that they have not mentioned the real cause of the trouble, proceeds to dilate and amplify, appealing to nature for his authority, just as Emerson does in his frequent statement of the same principle, on the supreme importance of this recognition of the *degrees* nature has established between men.

#### ACT I.—SCENE III.

Troy, yet upon his basis, had been down,  
And the great Hector's sword had lacked a master,  
But for these instances.  
The speciality of rule hath been neglected :

And, look, how many Grecian tents do stand  
 Hollow upon this plain ;—so many hollow factions.  
 When that the general is like the hive,  
 To whom the foragers shall all repair,  
 What honey is expected ? *Degree* being vizarded,  
 The unworthiest shews as fairly in the mask.  
 The heavens themselves, the planets, and this centre,  
 Observe degree, priority and place,  
 Insisture, course, proportion, season, form,  
 Office, and custom, in all line of order :  
 And therefore is the glorious planet Sol,  
 In noble eminence, enthroned and sphered  
 Amidst the other ; whose medicinable eye  
 Corrects the ill aspects of planets evil,  
 And posts, like the commandment of a king,  
 Sans check, to good and bad : but when the planets,  
 In evil mixture, to disorder wander,  
 What plagues and what portents ! what mutiny !  
 What raging of the sea ! shaking of the earth !  
 Commotion in the winds ! frights, changes, horrors,  
 Divert and crack, rend and deracinate  
*The unity and married calm of states*  
 Quite from their fixture ! O, when *degree* is shaken  
 Which is the ladder to all high designs,  
 The enterprise is sick ! How could communities,  
 Degrees in schools, and brotherhoods in cities,  
 Peaceful commerce from dividable shores,  
 The primogeniture and due of birth,  
 Prerogative of age, crowns, sceptres, laurels,  
 But by *degree*, stand in authentic place ?  
 Take but *degree* away, untune that string,  
 And hark, what discord follows ! each thing meets  
 In mere oppugnancy : the bounded waters  
 Should lift their bosoms higher than the shores,  
 And make a sop of all this solid globe :  
 Strength should be lord of imbecility,

And the rude son should strike his father dead :  
 Force should be right ; or, rather, right and wrong,  
*(Between whose endless jar justice resides)*  
 Should lose their names, and so should justice too.  
 Then everything includes itself in *power*,  
*Power into will, will into appetite ;*  
 And *appetite* ; an universal wolf,  
 So doubly seconded with will and power,  
 Must make, perforce, an universal prey,  
 And last, eat up himself "

Here is Shakespeare's opinion of that universal anarchy which results from the neglect of degree, and every line and form and image of this passage might be applied to the present times. The whole of Carlyle may be practically summarized as an appeal for the restoration of this principle of *degree*. The historical fact is, that we are in a transition stage, passing from an old, feudal, highly organized world, with definite conceptions of the relations between the cosmos, society and individual, and slowly, but very slowly, discovering a new order based on our changed views of these relations.

My whole purpose is to show the main lines on which this order is evolving, to indicate the manner in which, through the use of these bureaus and the measurement and standardizing of men and women, and the various devices I employ, we may get back this proportion, form and order, this proper grading of our many sided activities, so that we may recover our reason and judgment, as to what is Fit and Unfit, and so that we may



find those men and women that are the *natural* Aristocracy, men and women, in all classes, gifted in character, intelligence and power of leadership, who must supersede the exhausted feudal Aristocracy and the present absolute control of the commercial *aristocracy*.

What we may call the working Duality of the cosmos, is given by the *extremes* of these degrees, that of anarchy on the one hand and despotism on the other, that of the rival, but not really opposed rules, of aristocracy and democracy, that of the free will of the individual and the *common* will or *destiny of the nation*, imposed on the individual.

Each side of man's nature has its own way, its own terminology, for expressing this Duality.

In the intellectual, it is truth and error; in the moral, justice and injustice; in the economic, wealth and poverty. These rival terms express the extremes between which we balance and waver, as we seek to establish a firm foothold and security for ourselves in nature, society, or our own life.

All this is in *degree*, and these *degrees*, if we are to learn to rule them, which is our destiny in nature, as we become conscious of her purposes through us, must be measured by some simple notation. For this purpose I use the decimal system, as we do when we speak of the "Upper Ten" or "Submerged Tenth."

Taking a hundred as the expression of the full power of any function, faculty, or organ, or of the ideal in any practice or pursuit of men in society, I mark it off roughly into the *Natural Aristocracy*, or those who may be called the *ten per cent. Fit*, the 80 per cent. average, and the *ten per cent. Unfit*.

The idea of the decimal system is a very old one, and it is probable that we owe its origin to the savage counting on his ten fingers.

The golden mean of Aristotle, and similar writers, is only a recommendation to men to keep away from the *extreme ends* of this practical duality of life, to preserve the balance and proportion of the principles that in every department of life control our activities. Prince Kropotkin's treatment of the principle of co-operation in nature and history is the scientific contribution of *one side of this duality* placed over against the principle of *unrestricted competition*, which we were persuaded at one time to think was the *only* principle at work in nature.

The boundaries of these extremes have been removed in certain fields to an immense distance, as compared with those our ancestors perceived, through sense and faculty alone.

The instruments and methods of science have extended, that is, the field wherein these opposing but reconcilable principles are at work.

An illustration of this subject would involve a book in itself. It is sufficient to say that the reconciliation of these opposite principles is our problem to-day. Neither all aristocrat nor all democrat, neither all uniform nor all varied, neither all equal nor all unequal.

The Russian autocracy to-day is slowly dissolving because it upholds an *extreme*, which is far removed from those middle paths of least resistance, which lie in the interaction of the two principles.

Again, the bureaucratic tendencies of European national Governments are compelled to be too much in the direction of the *80 per cent. average*, too *uniform*, too *low* in their mean of standard and action, to make them capable of handling the complex problems that lie within each social body they are in control of. Hence the general determination to a devolution of power *within* the social bodies of Europe.

At the same time, on the other hand, the tendency is to international life, because the *national* forms have served or *nearly served* their purpose.

We seek a Uniformity in international life which shall discipline and impose limits on the *appetite*, *will* and *power* of the national units composing European life.

Again, to restrain within due limits the, at present, in varying degrees in varying countries, unrestrained power of the Trusts, companies, etc., of the productive and distributive worlds, we need the discipline of a minimum wage, standard of employment, housing, light, food, etc., education, training, *below which* no private or public body may go. At the same time, in order to leave the road open to the freewill, initiative, experiment, of the *natural Aristocracy*, the setters of the higher standards of society, we must be equally careful not to impose, in any sphere of life, in any department of human activity, spiritual, economic, physical or sexual, the limits of this *average uniformity*, of this legally recognised uniform *minimum*, on this aristocracy. The road of private, individual or group freedom, *must* be kept open.

The 10 per cent. Fit, that is, must persuade the 80 per cent. average, to eliminate, by law, the 10 per cent. Unfit, in methods, measures, standards, etc., but on the other hand the 80 per cent. must recognise the right and necessity for social and individual purposes of the 10 per cent. Fit to initiate, experiment, exhibit the courage and daring of their craft as leaders.

The modern world is full of this pioneer work of the leading 10 per cent. They indicate and point the way to that order which must arise in the spiritual, economic, political and sexual worlds. On the other hand, what retards and cripples in every direction the *full activities and power of these leaders*, is the existence of the rotten base of a social pyramid, the 10 per cent. Unfit

in men, measures, methods, institutions, wage, conditions of labour, etc.

The higher the plateau, the higher the peak; the higher the level of the democracy, the higher the aristocracy that rises from it; the higher the Uniformity binding all, the higher the varieties that spring from this Uniformity.

The balance and mutual co-operation of these two principles is the problem of the modern world, if it wishes to evolve order out of disorder, safety out of insecurity.

The 80 per cent. mark all the varying degrees of this democracy, uniformity, common destiny; the 10 per cent. Fit all the varying degrees of this aristocracy, freewill, initiative; and the 10 per cent. Unfit the practical limit of all that must be eliminated.

By adopting this principle of the permanent elimination of the Unfit, in our struggle with nature, the problems of society, and the sense and faculties of the *undeveloped* individual, we arrive at a method of steadily raising the fortified plateau of Uniformity, democracy, destiny, whereon we defend ourselves.

The question of the elimination or utilization of this waste and unfit material is a matter for our future tactics on this matter. The first thing to do is to recognise the *principle*.

The advancing special sciences, as yet but a brief hundred years old, will, ere long, enable us to detect the varying degrees that obtain in the development of any particular individual, in sense, faculty, organ, function, etc., and as soon as we are reasonably certain we can do so, action will follow, as inevitably as the sun rises or the earth turns, for man has always, and often in many strange and almost incredible ways, *acted on his knowledge*. It is the defects in his knowledge which have hitherto caused the defects in his actions.

His acts and thoughts, sooner or later, come together.

We have, above all, to remember that it is not *we* who will solve the problems raised by our civilization, but *our children and their children*. The better the order in which *we prepare things for them*, the clearer the *principles* we lay down, the bolder and more courageous, the further-sighted *our* policy, the greater the results *they* will achieve.

*Their* debt to *us* will be measured by the degree to which *we* facilitate *their* work. We do not enter the promised land of order, security, achievement; we only prepare the way and point out the object *they* must achieve.

These principles are not to be debated only in the light of our present knowledge or power of action, but also in the light of that far greater knowledge and that greater power of action they will have.



## A THEORETIC UNIT.

The use of a theoretic atom or Unit, whereby to *analyze* the problems of *society* and the *individual*, is the only contribution to the whole problem I may definitely claim. I mention this to indicate the fact that my other ideas are those already familiar to and accepted in varying degrees by the objective, outside world.

Nor in this am I, I am glad to say, entirely original.

It is from such a theoretic atom that the whole splendid superstructure of chemistry, as a science, is built; it is from a few such simple theoretic axioms that the complex world of mathematics has arisen; it is by such axioms that our constitution has been made workable—as that the “King can do no wrong,” a necessary axiom for a certain period of human development.

In mathematics there is a theoretic straight line, but in nature no such line is known. If *apparently* straight, a microscope would soon reveal the error. No gas has the *exact* weight of the theoretic gas. Each and every science is, in fact, built from such axioms or units of value.

In introducing this principle, in a definite form into Sociology, I therefore, if these analogies hold, provide the method by which it may become a science. It has not, however, even then, reached its *practical* stage. Man is finally, in his intellectual as material pursuits, an artist.



The common principles of art underlie his activities, whether as soldier, statesman, priest, merchant, painter, writer, sculptor, general, etc. The difference in the tactics of these common principles *lies in the nature of the medium he works in*, its limitations, plasticity, time and space dimensions.

Of all these materials, that of the creative artistic statesman is the most difficult. His medium is conscious, prejudiced, resisting humanity.

This medium in which the artist works, whether in clay or humanity, prevents any science being applied as a science, and compels it to be handled as an art, and every art has its limitations due to this medium it works in.

It is fortunate, if we may use such an expression in this connection, that this is so. Life would otherwise become merely mechanical and automatic.

The object of this automatic, mechanical principle in life, *as far as there is one*, is to set free the conscious but limited faculties of the artist as he penetrates through the resisting medium ahead.

In the case of the practical statesman, therefore, we must have a *science* clearly defined *beneath* his art, and this science must be based on certain axioms and theoretic standards of measurement and value.

These should, as they have in the past, under previous ordered civilizations, form the ground work of his education when young. When he enters into practical life, the teachings of this science insensibly remain embedded in his consciousness. He may forget their exact forms even, but their influence remains permanently with him. The science of sound underlies, in this way, the developed creative musician, the science of colour the developed creative painter.

The Unit I take, is that of a standardized, measured individual, man, woman or child according to circumstances.

The means of this measurement are the special sciences with their instruments, similar to those being invented to such an extent by the Americans to-day.

The fact that we cannot yet measure the individual as thoroughly as we some day shall be able to do, or, as Socrates says, "know ourselves," is only a matter of historical and contemporary detail.

It is the principle which is important.

Every individual at present in existence varies up and down this scale, between nought and a hundred.

No individual probably belongs in *every* function, faculty, power, tissue, organ or nerve centre, to the 10 per cent. Fit or natural Aristocracy.

A few may do so, but, as a rule, such men as, say, Goethe or Whitman become, on account of their environment in an *unorganised* civilization, defective in some region as they evolve through life.

On the other hand, it is equally improbable that anyone belongs absolutely in detail of part to the 10 per cent. Unfit.

We have, that is, to strike an average in order to class each man or woman in one or other of these.

The theoretic unit from which we measure, is of course that *assumed Individual* who ranks as a hundred, in each and every function and faculty.

Again, in estimating the social value of any employer of labour, his rank and scale in society, we should have to take into consideration each department, *all* the functions he exercises as an employer. In considering whether he gave pure air to his employees we might find that he did, that he scaled high here. On the other hand, we might find that the water he gave them to drink was not pure. His standard of wage again might be high,

but the diseases his employees were subject to, from the nature of their employment, might be of such a nature that they demanded an increase in wage on his part to secure extra labour, and *attention on the part of society*, in order to change the conditions of that labour and the mitigation of its evils.

This latter would, of course, be a matter of degree, possible or necessary.

For the purposes of measuring or standardizing the Unit I make certain broad divisions, a simple, natural first analysis of his being.

#### ACTIVELY CONSCIOUS DIVISION

or

COMMON SENSE, FEELING, AND EXPERIENCE DIVISION :—

Head.	Stomach.	Limbs.	Sex.
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#### SLIGHTLY BELOW CONSCIOUS DIVISION

as result of Instruments :—

Brain and Nervous System	} {Nutritive organs, liver, stomach, etc.}	{Skull, frame- work, muscles}	Sex.
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#### LANGUAGE OF SCIENCE :—

Psychology.	Physiology.	Anatomy.	Embryology.
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#### LANGUAGE OF LITERATURE :—

Spiritual.	Vital.	Physical.	Sexual.
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There are certain small details in which my terms and those of the sciences do not correspond, but the broad principles of the two are identical.

Here, as elsewhere, details must be corrected in the light of principles.

The Spiritual I further subdivide into :—

The Intellectual, or the pursuit of Truth.

The Moral, or the pursuit of Justice.

The Æsthetic, or the pursuit of Beauty.

The Emotional, or the pursuit of Love.

The terms of the dualities in these regions are, respectively :—  
Truth and Error, Justice and Injustice, the Beautiful and Ugly,  
Love and Hate.

The vital, or, socially speaking, the economic, I divide into the main economic needs of the individual as an organism by himself or as a member of a social body.

These are air, light, heat, food, drink, clothing, shelter, transit (mind, body, and goods) credit, medium of exchange, occupation, leisure, sleep, and any others that practical men may find necessary to place in this first simple analysis.

The physical, or socially, political, I divide into : army, navy, permanent fortifications (or ribs in the individual), police, sports, games and all similar activities.

Everything connected with the physical safety of the social body or individual is placed in this region.

The divisions of sex are, of course, obvious.

The general idea is to get a sufficiently correct practical analysis. From this analysis, at any stage of it, and it may continue indefinitely, we may, at any given point, recombine these divisions in order to synthesize the unit again and get the combinations of his parts.

From the first simple seven divisions—four for the spiritual and three for the rest of the body—we get 126 combinations. These combinations, I claim, constitute that organisation of the sciences we desire. The proof of this I cannot give here, but it is so simple and obvious, presenting only difficulties of detail, due in the main to the present lack of organisation among the sciences themselves, to the shifting fields the terminology of science from time to time covers, that I think it must be accepted sooner or later by the scientists themselves, as a solution of their problem.

This was not the problem, however, I undertook, and I consider it a bye-product of my attack on the problems of Sociology as a whole.

I would say this, however, that since the sciences proceed from man, and man has already been organised by nature and

evolution, it is more probable that the organisation of the sciences will proceed from the lines of organisation of man, than that man will proceed, or progress, from an organisation of the sciences, although the effect of the latter on the progress of man is of course obvious.

It is sufficient for me, however, if my analysis of *man himself* suffices,—as I and those who have been at work with me, as well as, almost without exception, the various men who have examined my work,—believe to be the case,—to indicate the *order* in which our civilization is evolving, and the principles on which it not only has to work, *but is already working*—though only instinctively.

I am, therefore, merely stating these principles that, in the present as in the past, have always, with more or less of consciousness, and with more or less of clearness, been at work.

#### INSTITUTIONS.

Into the philosophy of Institutions I need not here enter.

The effect of using my bureaus would be that we should see what Institutions were passing *out of* and what were passing *into* life. They are the machinery of life, and it becomes a question to-day, as in previous times, whether our machinery is suitable for our purposes. That there is an evolution in the direction of



international life and a devolution in the direction of smaller spheres of government is evident to all of us.

That co-operation in one of its many forms is taking the place of unrestricted competition is also plainly discernible.

There is, however, no present way of recording the various forms in this world of machinery, which are ceasing to be, or are becoming, efficient.

Through Europe there is a broad uniformity of Institutions we inherit from feudalism. Within each individual country of Europe, however, there is a variety of this Uniformity.

To record the relative usefulness and functions of each individual country it is necessary to construct national bureaus in the terms of each nation.

For the Anglo-Saxon, as an illustration of this idea, I give these forms :—

INTERNATIONAL.

IMPERIAL.

NATIONAL.

STATE.

COUNTY.

DISTRICT.

MUNICIPALITY

PARISH.

GROUP.

INDIVIDUAL.

These prevail in varying degrees throughout the Anglo-Saxon world. As statistics, experiments, methods, are placed in these bureaus, it becomes perfectly obvious which forms of life are passing *into* and which *out of* existence.

Taking each department of the Spiritual, Economic, Physical, or Sexual worlds, we see to what extent we are becoming international and to what extent local, true city builders, etc.

It will be found, I believe, that the international forms, municipal forms, and group forms will prove to be steadily on the increase, in function, power and usefulness.

At the same time all forms will show their usefulness.

The lines of proper activity within each will become more a matter of knowledge and less of party warfare.

A vague statement that the Russian revolution must found itself on the commune, will no longer be sufficient to form an opinion. It will be easily detectable where the commune forms are serving, where they will not serve, and where they may be made to serve, with efficiency.

The question of *production* and *distribution* by English *municipalities* will be cleared up.

In all these cases we have certain general principles or beliefs that we hold in a vague state of mind.

To clarify the whole question should enable our action to *become more adapted to the problem itself.*

### COLOUR.

Into the philosophy of the use of colour I need not enter here. We all realize that it assists in making things plainer, and clearer.

In arranging my scheme of colour I had to remember four main points :—

1.—That colour has a spiritual or dynamic *value*, and cannot be used in an arbitrary and mechanical manner, if it is to convey any real meaning to the mind.

This is emphatically the case, of course, where it is an organisation of ideas that is to be represented in colour.

2.—Throughout history, at any rate within the same race stocks, there has been a broadly uniform use of particular colours to illustrate common ideas. There has, at the same time, been a constant variety of this uniformity, due to the psychology and

environment of each branch of that common race stock. I had, therefore, to preserve this historical uniformity as far as possible, and, at the same time, see that the variety naturally arose from it, so that it expressed the modern *varieties* of the old ideas, uniform in all ages.

3.—I had also to remember that in proposing to use bureaux, based on organised ideas, each of which was represented by colour, the final proposed bureau was not decked out in all the colours of the rainbow. The colours finally to be shown in the bureaux had to be of a moderate tone and number.

In the charts showing the combinations of the ideas before they reached the form of a bureau, I had, on the other hand, to have as many rich and strongly marked colours as possible.

The bureaux are the result, the charts indicate the *processes* whereby this result is reached. Two of the charts are metaphysical, two astronomical, two biological, two historic, two sociological, and two individual.

They are arranged so as to show the steady flow of the root ideas into the actual world from their source in the constitution of nature, as revealed by our instruments, etc., during the last century.

4.—I had also to see that, wherever possible, any combination of ideas was automatically accompanied by a combination of colours, that bore some relation to each other.

On the whole, I think I may say that these correspondences of colour tone, as ideas are connected, are a predominant trait of the scheme. Correspondence in all cases is, perhaps, impossible, on account of the limited number of colours. That the general scheme of colour is open to improvement I should, however, be the first to admit. This improvement can, I think, only arise from a group use of and criticism of these colours.



## VIII.

## THE BUREAUS.

No actual bureaus are yet constructed, but I have a working model of a parent bureau, from which the principles of the construction of special bureaus can be easily detected. This model expands and contracts automatically, so as to show the principle of *analysis* at work in greater or less *degree* according to the *detail* required in the handling of any subject.

The Synthesis, based on the ideas I have organised together for mutual co-operation, remains the same in all the bureaus. The terminology, however, varies according to the subject handled. The principles underlying this terminology are, however, constant.

Only actual use of the bureaus can decide the various details of their construction.

This further stage in their construction can only be worked out by a group of intelligent men, trained in my methods. From their experience *general rules* can be formed to facilitate their use by others.



There is a decided analogy between my bureaus and the machines of the National Cash Register Co.

I have had the opportunity of looking over the papers of this Company, that outline their mode of using their machines, give the discipline and training of their employees, etc.

Amongst common characteristics are these ;—

“ Detection of and Elimination of the Unfit and attainment of the Fit by the most accurate and automatic means.”

The Registers are constructed to suit various requirements. The essentials of the system are in each, but these may be duplicated or made more complex and comprehensive, to suit special purposes. Some 300 special sizes or styles are made.

Examinations are passed by the employees, salesmen, etc., from time to time to see that they are kept up to the *standard of efficiency* required by the Company.

One of these examinations refers to the mechanical principles of the registers, and one to their practical use.

This last consists in actually demonstrating with the registers.

If it is to the interest of a private firm, dealing with mere machines, to keep themselves in a thorough state of efficiency, to

constantly increase by experiment and use the value and capacity of their registers, it is surely equally valuable to the community to have a similar organisation to handle these 'proposed bureaus of mine, based on an organisation of ideas, wherewith to deal with the vast statistics, etc., of the social body.

It is obvious that mechanical experts will be a necessary part of my proposed settlement. The inventions that will result from this combination of various classes of workmen and thinkers may be expected to go far to defraying the constantly increasing expenses of an expanding nucleus of work.

I can only in this place give a slight indication of such rules as may be assumed to prove useful as these bureaus are made and used.

1.—Work from the base to the top in each department. All growth proceeds from below, and it is necessary to keep the 10 per cent. Fit in methods, etc., as free as possible.

2.—The elimination of waste material is the first need of the day in order to arrive at a knowledge of what is average or specially good in our practice. It is the waste material which clogs the action of the individual mind, the social body and the private business. *Actual use* of the bureaus will *alone* give the judgment required to decide, without hesitation, what will not be needed to arrive at a net result, and what will.

3.—Do not be afraid of changing the *terminology* your subject requires. At the same time acquire a thorough acquaintance with the *principle* that underlies this terminology.

4.—Learn to think in colour as much as possible.

5.—Learn to call up into your mind at any time a *vivid picture*, of the parent bureau, in which the principles at work in *all* bureaus, are exhibited. In this way you will learn quite naturally and easily to look at your subject as a whole, to see the mutual action and interaction of its various parts and the place which any detail should occupy in any one part.

6.—Nearly all details will be found to lie in those combinations of the parts which slowly build the synthesis of the subject as a whole. Where it is not obvious in which department this detail should be placed, work from the left to the right.

In this way a detail will only gradually approach the spiritual region or controlling centres of the subject.

7.—Thoroughly familiarize yourself with the scheme of the organisation of the sciences, using both scientific terms and those I use in the bureaus.

8.—If you are only dealing with a part of a subject, think out the bureau you require to place your material in and submit your ideas to the director of Construction.

*Never approach a busy man without a clear idea of what you want.* He has not time to think for you.

9.—In eliminating detail, work cautiously. Make up your mind by surveying the bureau as a whole, whether that detail may not be required when you are handling some other part of the subject. If examination satisfies you that it is unnecessary to your purpose in any department, place it without hesitation in the Unfit divisions.

10.—These will be preserved for a time in order to see whether others require the information you yourself, handling your own special subject, do not.

11.—Remember that these bureaus express, according to the order in which you place material in the scale of nought to a hundred, only *your own private opinion* and that others handling your own subject, may disagree with you.

Group opinion can only be formed by considering all these private records.

12.—This group opinion is the next stage in the formation of public opinion and is of far more importance than your own private opinion.

13.—Follow the vital order contained in the bureaus, as far as possible. Where you can no longer detect this vital order, use any system of classification that commends itself to you. Constant detailed application of the bureaus, to any particular subject,

should in time carry this vital order far beyond the point at which it is at present visible.

14.—Remember that it is *actual results* alone, results of methods, environments, inherited faculties, traditions, institutions, that are required to form a clear idea of the *standards* we need for our actions, social and individual.

15.—These results should finally be expressed in the 10 per cent. of the Exfoliation division. It is results alone however that can justify our holding any particular opinions.

16.—These bureaus therefore should in the first place organize and discipline your own mind, as a preliminary to organising and clarifying the public mind, through your treatment of your own special subject. If the bureau as you use it, does not do this for you, *there is something wrong*, either in your use of the bureau or in the construction of the particular bureau you are using. The first point therefore is to find the error.

I think I have said enough to show the general ideas and line of action in handling these bureaus by the group, each member of which should be employed in organising his own special subject.

It is only as the work is proceeded with that this business side of the proposition can be made clear and definite rules laid down. Examinations should be conducted from time to time in order to keep individuals up to the mark.

## IX.

## CRITICISMS.

In order to get the criticisms of various intellectual and practical experts before I submitted my idea and plans to the public, I moved up to London from the country.

Various men have visited and reviewed my work. To them I am indebted for much practical advice, kind criticism and interest in my ideas and plans.

The whole of these criticisms may be summed up under three heads :—

- (1.) It is a scheme of classification.
- (2.) It is not carried into sufficient detail.
- (3.) It is not scientific.

## I.—IT IS A SCHEME OF CLASSIFICATION.

My answer to this should be by this time sufficiently obvious. It is not a scheme of classification, but of organisation, living and creative.

Classification is usually based on some mechanical order, alphabetical, decimal, subject, &c.

All or any of these methods can be used in my bureaus, *at that point* where the *rital order* begins to disappear.

The original main analysis can, however, never be lost sight of, and facilitates the work of any scheme of classification ultimately employed.

The demand of my bureaus is on the intelligence, rather than on the memory of the user. All schemes of classification are based on some easy guide to the memory.

I may say that this charge has been only made by those who have not been to see my scheme in my own environment, but have only heard me explain it in conversation. To convey a whole philosophy, however clear and simple, in a few minutes' conversation is too much to ask in my opinion.

## 2.—IT IS NOT CARRIED DOWN INTO SUFFICIENT DETAIL.

The answer here should also be sufficiently obvious.

The work is far beyond the power of, not only one man, but a group of men. All the latter can do is to carry it on one stage, lay out the general principles of the work, apply my method as a test of efficiency to particular questions, private businesses and the problems of particular organisations.



The Social Service Institute and the Sociological Society, for instance, should be able to use my methods to advantage.

### 3.—IT IS NOT SCIENTIFIC

What is precisely meant by this term I do not know. It seems to me that it often seems much the same thing as was meant in the middle ages when the Church said "it is not sound Theology."

This argument does not apply of course to those leaders of science who know the limitations of the scientific approach to life. But such men are rare.

The idea of absolute knowledge is a very old and very powerful and seductive one. It has led many first class minds astray. It is the island of "Ponce de Leon" in the intellectual world. But it is not a sound one I think when it comes to applying our knowledge. All real knowledge, like all real action, is to a great extent experimental.

It is sufficient in my opinion if our knowledge is good enough to act on and be moderately sure of the general character of the results.

The real test of my work consists in its power to clear up our ideas on the principles at work in the modern world. A *part* of this modern world is the scientific world.

The important question in this part is, the organisation of the sciences in such a way as to map out the unexplored fields of sciences, relate in a sufficiently practical manner the individual sciences to each other, define the practical limits of each and put some order into the problem of scientific terminology by this limitation.

In the opinion of some of the scientific authorities who have been kind enough to examine my work as far as it has gone, I have done this. In the opinion of others, I have yet to demonstrate it in greater detail, and for the present they prefer to hold their judgment in suspense.

In the opinion of those working with me who have had more opportunity of following the matter into detail, I have produced a scheme of practical organisation of the sciences, which will do for science, what the discovery of the relative atomic weights of gases did for chemistry.

The sole issue between myself and the scientific world seems to me to be one of terminology, and I use my terminology, drawn from literature, because I am attacking Sociology, as an experimental art rather than a science.

I have, however, drawn up a table of comparative terminologies which show that the matter is one of *terminology* and not one of *substance*.

## X.

## WORK.

With the nucleus of workers which I suggest the number of subjects to be handled would be limited only by the time and means and men at my disposal.

As regards more definite plans or statements of this work it is "no good crossing a river till we come to it."

That there will be ample work of all kinds and work of a practical nature I think may be safely assumed, but details may well be left till I know whether I am to secure that financial support, *without which*, this work of mine comes to an abrupt close.

Genuine creative work is a growth, not a mechanical movement, and in all fields it is true as Napoleon said of the battlefield "our best ideas come to us *on* the battlefield."

Plans evolve that is, as work progresses, and any formed rigidly beforehand will either interfere with the natural development of the work or prove impracticable owing to the conditions surrounding them at the time.

My proposition is as it were, to start an intellectual centre from which a uniform order and method would gradually permeate through sufficient of the actual work of the country, to affect the rest.

I am fully aware of the danger of increasing the area of the work undertaken by any one group or even the mere size of a single settlement. The moment a place becomes large it requires an immense amount of machinery and the value of the work deteriorates in exact proportion to the square of the distance of the worker, from the director. As I have said elsewhere, it is easier to govern in the small than the large, the results are better and the detail more effectively reached. Should my methods prove to be sufficient for our practical needs in this direction, there would be no difficulty in starting under men trained at the first settlement, similar organisations elsewhere.

These organisations must however keep strictly out of politics. Their effect must be *indirect*, rather than direct.

They would correspond to the small groups that arose to express, shape, and illustrate, the spiritual side of the early period of Feudalism in Europe.

Practical reformers correspond to the actual warriors of that world, who rough hewed it into shape.

There was always however an intimate connection between the two orders of men.

As, at that date, the practical men of the world endowed these spiritual centres with money and land, so to day the surplus wealth of vast private fortunes is being devoted to the various needs of the thinkers and reformers of the day. That movement, however, is, as yet, immature and undisciplined. The tendency, however, is all in the right direction. It is moving from charity, indiscriminate and unorganised, to education and science, the two real levers of the modern world.

It is, in fact, an interesting process to watch.

Political chairs are followed by economic, economic by biologic, biologic by psychological. The whole man is gradually covered. In attempting to reach this problem of the man, as a whole, I am therefore justified in thinking that if my method recommends itself to the intellectual leaders, it will be followed by the practical assistance of the practical men.

The economic struggle of to-day, with its individual insecurity, corresponds to the earlier stages of the Feudal world in Europe. The process of creating order out of disorder is *as long and difficult in the one case as the other.*

*No one class can handle these national problems.*

The nation, *as a whole*, must have a policy, and this policy must be based on the general principles intellectual men indicate as governing the development of society. We live, as Carlyle said, in an interregnum, a period between one order dissolving and another forming. All the class eries of the day whether of defence by the "Have's" or attack by the "Have nots," are but parts of this national evolution into an ordered society.

For thinking men to escape from the economic struggle of the day, as they sought to escape from the physical struggle of early Feudalism, they must have the same refuges of small communities opened to them.

My whole proposition belongs, that is, to the natural order of events, to the common action and proposals of men in different ages, similarly situated.

The isolated action of reformers and thinkers to-day, crippled as a general rule by their economic position, is but little different to that of the hermits and recluses who preceded the formation of monasteries and nunneries in early Christianity.

These small groups are already in course of formation, but they are usually approached from too purely *an economic* basis. These, however, in securing economic order within small areas of safety from the economic struggle of the day, are preparing the way for those small communities that will handle the problem of individual life from a broader standpoint.



To get their best work out of thinking men their economic security must be established.

This is, in part, the principle adopted in the actual practice of the world, but it must be extended to the men who are doing the actual spiritual work required *to-day*, and not confined to those who are merely holding in position the *ideas of the past*.

It is an unfortunate result of the spread of democratic institutions that everything is tending to the average.

The only way to counteract this tendency is to make it economically possible for the natural aristocracy, drawn from *all ranks and sides of* life, to provide that leadership no average man is capable of.

Unless the spiritual ideas underlying the changes taking place in the modern world are *clearly expressed* and placed in order we shall see the most hopeless confusion, as we, in fact, already do, in the attempts of economic and political reformers to handle these sides of the national life, apart from the remaining sides.

That we are entering on a Synthetic age, creative in every side of human life is becoming increasingly obvious to all who can read the signs of the times. But this age will be brought about, *not by the necessities of any one class*, but by the needs, spiritual, economic, political and sexual, of all classes.



When we know clearly on what principles we have to act, there will be no want of practical leaders.

But the intellectual problem must be understood before the practical problem can be satisfactorily approached.

Reformers and intellectual men must, however, approach men of the world in a *practical manner*, and with *practical language* if they are to be listened to. It is such an attempt, early in the whole programme as it is, that I am making.

In a preliminary statement such as the present, it is not advisable to go into too great a length of statement.

I indicate only, therefore, the general lines of what I require.

It rests with those interested in these questions, and who may decide *that I am on the right track*, to say whether my work shall continue or not.

I have exhausted, as far as a rather primitive sense of personal prudence will allow, my own private means in carrying the work to its present stage.

### SERIAL PUBLICATION.

The only practical way to illustrate the work done by such a group as I suggest would be to issue a Serial publication.

In the first few numbers of this I should give, in more detailed form, the philosophic argument of these principles. This would be accompanied however by a practical illustration of these principles as applied to some question of the day.

We should want for this purpose our own printers, chart makers, machinery, etc.

To rely on business houses in the outside world to do this thoroughly or in time would, judging by my experience, be fatal to the efficiency of the work.

Before concluding what may prove to be the last statement I shall make on this work, since everything now depends on the support I get from the outside world, I desire to thank once more the able and self sacrificing assistants I have had in the last year.

Not the least of these has been my carpenter Mr. Phillips without whose patient and laborious work my models would never have reached their present stage.

The criticisms and assistance of these gentlemen, as well as that of my numerous visitors, have been invaluable to me.

More particularly I have to thank Mr. Richmond Noble, of Lincoln College, Oxford, and Mr. McGeegan, co-editor of

St. George's Magazine, for their unfailing patience and consideration.

There are many more however to whom I am in some manner indebted and to these I desire to express once more my cordial sense of their kindness.

## XI.

## QUOTATIONS, ETC.,

## BEARING ON THE PRINCIPLES HEREIN MENTIONED.

“There is one wisdom to understand the whole and another to understand the part.”—*Emerson*.

“Nature is an endless combination and repetition of a very few ideas.”—*Emerson*.

“An inevitable dualism bisects Nature.”—*Emerson*.

“Ten men would storm the Gates of Hell, 80 would follow if they got the lead, 10 would run away if they got the chance.”—*Sir Henry Harelock*.

“The end of all knowledge is action. Vague, uncertain, inexact knowledge, means vague, uncertain, inexact action.”

The egg of Columbus! How many parallels! Yet he was but a rough demonstrator,

